



See here th' effigies of a Child whose wit
So far outstripps his yeares & ruder thron;
That at Eight yeares he doth teach youth what's fit
For their behaviour from a forraigne tongue



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Youths Behaviour ,
OR
DECENCY IN
CONVERSATION
AMONGST MEN.

Compos'd in French by

grave Persons, for the Use
and benefit of their
YOUTH.

Now newly turned into English

BY

FRANCIS HAWKINS.

Blaiseance

The sixth Edition, with the Addition of
Twenty six new Precepts, (which are marked
thus *, and some more additions added, 1651.)
with an Alphabetical Table newly added.

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To the Reader.

GENTLE YOUTH,

THink it not amisse to peruse this piece,
yet connive at the stile: for it hath need
thereof, since wrought by an uncouth and
rough File, of one in green years; as being
aged under eight. Hence worthy Reader,
shew not thy self, too rigid a Censurer.

This his version is a litle disguised, and there-
fore likely will it appear to thee much imper-
fect. It ought to be his own, or why under the
Title is his name written? Peradventure thou
wilt say, what is it to me? yet hear: Such is
it really, as that I presume the Authour may
therein be clearly seen to be rendred faithfully;
with this courteously be thou satisfied.

This small Treatise in its use, will evidently
appear to redound to the singular benefit of
many a young spirit, to whom solely and pur-
posely it is addressed. Passe it therefore can-
didly and without mistake,



In laudem Authoris.

THough here be wonder when 'tis known,
A child should make this work his own,
(Since he that can translate and please,
Must needs command two Languages :)
Yet this is nothing to the rest
Of treasure which this little Chest
Contains, and will in time break forth
To call just Volumes of his worth.
If thus, a Branch, what will he be,
When he is grown to be a Tree ?
So glorious in the bud, let men
Look for th' Hesperides agen,
And gather fruit, nor think't unfit,
A Child should teach the world more wit.

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J. S.

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	Youths



Youths Behaviour,
OR
D E C E N C I E

In Conversation amongst men.

CHAPTER I.

Generall and mixt Precepts as touching Civility among men.



Very Action done in the view of the world ought to be accompanied with some signe of reverence which one beareth to all who are present.

2 It is ill-beseeming to put one in mind of any unclean or ill-savoured thing.

3 Take heed as much as thou canst in the presence of others, to put thy hand to any part of thy body, which is not ordinarily

dinarily discovered; as are the hands and face: and to accustome thy self thereunto, it is well done to abstain from so doing, yea, being alone.

4 Do not thou shew any thing to thy companion which may affright him.

5 Sing not within thy mouth, humming to thy self, unlesse thou be alone, in such sort as thou canst not be heard by others. Strike not up a Drum with thy fingers, or thy feet.

6 Rub not thy teeth nor crash them, nor make any thing crack in such manner that thou disquiet any body.

7 It is an uncivill thing to stretch out thine arms at length, and writhe them hither and thither.

8 In coughing, or sneezing, make not great noise, if it be possible, and send not forth any sigh, in such wise that others observe thee, without great occasion.

9 In yawning howl not, and thou shouldst abstain as much as thou canst to yawn, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou bee'st constrain-
ed

ed to yawn, by all means, for that time being, speak not, nor gape wide mouthed, but shut thy mouth with thy hand, or with thy handkerchief if it be needfull, readily turning thy face to another side.

10 When thou blowest thy Nose, make not thy Nose sound like a Trumpet, and after look not within thy handkerchief. Take heed thou blow not thy Nose as children do, with their fingers, or their sleeves, but serve thy self of thy handkerchief.

11 To sleep when others speak, to sit when others stand, to walk on when others stay, to speak when one should hold his peace, or hear others, are all things of ill manners: but it is permitted to a superiour to walk in certain places, as to a Master in his School.

12 It is a thing unseemly to leave ones bed out of order, and one ought not to put off ones cloaths in the presence of others, nor go out of ones Chamber half unready, or with a night-cap. Let not thy Chamber, nor thy Table where thou studieth, be unhandsome, especially

pecially in the sight of another, and if so be that thou hast one to make thy bed, leave it not uncovered when thou goest out thence.

13 During the time thou shouldest study, if thou be'st in the company of others, it is not fit to make a noyse, or read so loud that thou be'st understood by others who study : Likewise it is mis-beseeming to study, or read other books unseasonably, while the Master explicateth a Lesson, as also to hinder thy fellows attentions.

14 Hearing thy Master, or likewise the Preacher, wriggle not thy self, as seeming unable to contain thy self within thy skin, making shew thy self to be the knowing & sufficient person to the misprice of others.

15 At play, and at fire, good maners will, that one give place to them who are newly come.

16 Take heed that in playing thou do not overheat thy self; Contest not, nor speak louder then thou mayst with moderation. Drink not when thou art hot, be it that it cometh by play or by walking apace, or other labour : for it is

touching Civility among men.

a thing very prejudiciall to health, to drink at such a time.

17 It is not decent to spit upon the fire, much lesse to lay hands upon the embers, or to put them into the flame to warm ones self, nor is it beſeeming to ſtoop ſo low as even to crouching, and as if it were one ſate on the ground. If there be any meat on the fire, thou ought'ſt not to ſet thy foot thereon, to eat it. In the preſence of a well bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and other ſa- voureth of preheminance. It is not permitted but to the chief in quality, or to him who hath charge of the fire, to ſtir up the fire with the fire-fork, or to kindle it, take it away, or put ſuell on it.

18 When thou fitteſt, put not undecently one leg upon the other, but keep them firm and ſettled; and joyn thy feet even, croſſe them not one upon the other.

19 Gnaw not thy nails in the preſence of others, nor bite them with thy teeth.

20 Spit

Touths Behaviour

20 Spit not on thy fingers, and draw them not as if it were to make them longer: also snifle not in the sight of others.

21 Neither shake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thine eye-browes higher than thine other. Wry not thy mouth. Take heed that with thy spittle thou bedew not his face with whom thou speakest, and to that end approach not too nigh him.

22 Kill not a flea or other unlean vermine in the presence of others; And if thou seest any filth on the ground, as some thick spittle or the like, put thy foot thereon dexterously if thou canst: if that were upon the cloathes of thy companion, shew it not to others: but if thou canst put it off neatly, yet without his taking notice thereof, if it may so be; and if another do for thee the like office, shew thy self unto him with tender of thanks.

23 Spit not far off thee, nor behind thee, but aside, a little distant and not right before thy companion: but if it be some grosse

grosse flegme, one ought if it may be, tread upon it. Be-spit not the windows in the streets, nor spit on the fire, nor on a bason, nor on any other place where the spittle cannot be taken away by putting thy foot thereon.

24 Turn not thy back to others, especially in speaking, Jog not the Table, or Desk, on which another doth read or write; Lean not upon any one, pull him not by his Cloak to speak to him; push him not with thine elbow.

25 Set not in order at every hand while, thy beard or thy stockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without overmuch attendance thereon, or curiositie.

26 Puffe not up thy cheeks, Lall not out thy tongue; Rub not thy beard nor thy hands; Thrust not out thy lips, or bite them and keep them neither too open, or too shut.

27 Take heed thou be'st not a flatterer: nor such an one sheweth to have little opinion of the judgement of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

28 It becommeth not to read Letters, Books, or other Writings, whilst one is in company, unlesse there be some necessity, and as it were in passing by; and then also thou should'st crave leave of the company, be it not, that thou art the chief of them all. No more maist thou touch the Writings, Books, or such like things of others, nor go near them, nor fix thine eyes upon them, unlesse thou bee'st invited thereunto, by him who is the owner of them: and thou shouldst not blame them or praise them, untill one asketh thy advice therein. Also thou ought'st not to approach or look nigh, when another readeth a Letter, or such like thing.

29 Let not thy countenance be like that of a phantasticall or hair-brain'd, stern, amazed, melancholique, pensive, inconstant man, in such sort that one thereby may discern some passion or unruly affection: rather shew a good countenance & pleasant chear, avoiding too much mirth in serious affairs, and too much gravity in things familiar, and ordinary.

30 * Let the gestures of thy body, be agreeable to the matter of thy discourse, for

it hath been ever held a solœcisme in oratory, to point to the Earth when thou talkest of Heaven.

31 * Scorn not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, since it very often procures envy, and promotes malice, even to Revenge.

32 * When thou shalt hear the misfortunes of another, shew not thy self gladdened for it, though it hap to thy enemy, for that will argue a mind mischievous, and will convict thee of a desire, to have executed it thy self, had either power or opportunity seconded thy will.

33 * When thou seest justice executed on any, thou mayst inwardly take delight in his vigilancy to punish offenders, because it tends to publique quiet, yet shew pity to the offender, and ever constitute the defect of his morality thy precaution.

34 * Laugh not too much or too Loud, in any publique spectacle, lest for thy so doing, thou present thy self, the only thing worthy to be laughed at.

CHAP. II.

Of the first Duties and Ceremonies in Conversation.

Although superfluous complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

2 Put off thy cap or hat, to persons of desert, as are Church-men, Justices, and the like, turning thy cap or hat to thy self-wards make them a reverence, bowing thy self more or lesse, according to the quality of the persons, & the custome of the better bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Also to put off ones hat when there is no necessity, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth re-salute thee: for the rest in manner of saluting, or re-saluting by word, keep the most common custome of the best-trained up.

3 It is ill said, Sir be covered, or put on your hat, to one of more eminency than thy self, also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his hat, and he who at the first putteth not on, or
after

after some few intreaties, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countries the Countrey custome be not received, and amongst equals, or superiours, who are of the self-same house, the inferiour may cover himself at the first request. True it is, that equals at the instant, or immediately after, are wont to enterchange a signe of covering themselves joyntly, Now what herein is spoken of qualification in behaviour, ought likewise to be conceived, in what concerneth taking of place, and sitting down: for Ceremonies without bounds are too troublesome.

4 He who being inferiour, or held for such an one, would put on his hat, his companien being uncovered, ought to demand leave of the other: then in good time let him do so; upon condition, that he may presume that nothing will offend the other.

5 If any one come to speak with thee whilst thou sittest; stand up, especially if the person do merit it, be it that he be greater than thy self: or for that he is not thy familiar, or though for the rest he were thy equal; or thy inferiour: and if there be any thing for one to sit on, be it a Chair, be it a Stool, give to each one his due.

6 When thou shalt meet any one of greater rank than thy self, thou oughtest to stay thy self, yea, and even retire a little; especially if the meet-

ing be at a doore, or other straight passage, giving way that he may passe.

7 Walking in company of the like thou shalt give them the more worthy hand (according to the custome of the Countrey) in which speaking in generall, it seemeth to be the most common use, that the more noble place is on the right hand, the right, I say, in such sort, that he who doth honor to any other, placing himself on his left hand giveth him the right. But if three walk together, the chiefeſt place in rank is for the most part, that of the middeſt; then that which is on the right hand, and the last that of the left. Yet in *France*, for so much as the place near the wall is ordinarily more high, more sure, for easie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8 Being with thy equals, be not the first to take the best place: but if one present it unto thee, be not wilfull in refusing it: thou may'st well expresse some act of civill courtesie, shewing that thou acceptest it rather to obey them, or for that thou wouldest not enter into importunate striving, than for any merit of thine; at least let it appear, that thou rendrest thanks.

9 If any one far surpassing others, either in age or deiert, would give place to a meaner than himself in his own lodging, or elsewhere; even as he ought not to accept of it, so he on the other part should not use much earnestnesse, nor offer

offer it unto him more than once or twice; to the end he be not suspected of incivility.

10 But to him who is ones peer, or almost the same, one ought to give the chiefst place in ones own lodging, and he ought gently to refuse it, then at the second offer to accept it, with thanksgiving and recognizance.

11 In waiking to and fro an house, thou oughtest to observe the same, but it is enough that one puts ones self at the left hand at the first, and afterwards continue where one is. Which may likewise be observed, being with ones superiours; yet use the most common custome of the Countrey.

12 They who are in dignity, or in office have precedence in all places: but whilst they are young, they ough, to respect them who are their equals in birth, or other qualities, although they have not any publique charge, if they be much more aged, principally if they have the degree of Doctorship: nay, when they give to them the chiefst place, they ought notwithstanding at the first to refuse it, afterwards to take it civilly with thanksgiving.

13 It is good manners to prefer them to whom one speaketh, before ones self, especially if they be far above us, with whom in no sort ought one to contend.

14 Meeting by the way the Chief Magistrates of the City, or other persons of like quality, it is the duty of each one to do them the reverence

which appertaineth to them, staying ones self untill they be passed by.

15 For that which concerneth Ceremonies, or Complements, we ought to have respect of time, place, age, and condition of persons: and with them who are much employed we must be brief, nay rather we should make them understand by signe, that which we would say unto them.

16 Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords; but respect them, & humbly honour them; so likewise on the other part they ought to treat with them in all sort of affability, and courtesie, keeping themselves from each action, or sin of arrogancy.

17 Speaking to men of quality, lean not, and look them not wishly in the face, Approach not too near them, and at the least keep thy self a pace from them, or thereabout.

18 Visiting any sick body do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

19 Writing Letters, or speaking to any person of honour and quality, thou shalt give to each one the title which belongeth to him, answerable to his degree, and the custome of the Countrey: and it will not be to ill purpose to read over again that which thou hast written, to the end thou mayst correct the faults, if any therein be found.

20 * Strive not with thy superiours in argument or discourse, but alwayes submit thy opinion to their riper judgements, with modesty; since the possibility of erring, doth rather accompany green than gray hairs.

21 * Do not undertake to teach thy equall, in the Art himself professeth, for that will savour of Arrogancy, and serve for little other than to brand thy judgement with Rashnesse.

22 * Let thy Ceremonies in courtesie be proper to the dignity and place of him with whom thou conversest; for it is absurd to honour a Clown with words courtly and of magnificence.

23 * Do not thou expresse joy before one sick, or in pain: for that contrary passion, will easily aggravate his misery. But do thou rather Sympathize his infirmities: for that will afford a gratefull easement, by a seeming participation.

24 * Shew thyself humble, tractable, to thy Superiours, especially to Magistrates, and men in Authority; let thy demeanour towards thy equals be such as may argue thee free from arrogancy; And be thou assured that gentle affability towards thy inferiours, will fix to thy name the Epithite of courteous.

CHAP. III.

Of the fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.

Touching the Titles and Attributes which commonly one giveth to great persons, it is needfull to observe the use of times, and of the Countrey, and to take counsell of them who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his Title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2 To persons of lesser ranck, one saith, *You*, without thou-ing any body, be it not some little child, and that thou wert much more aged, and that the custome it self amongst the meere courteous and better bred, were to speak in such manner. Yet, Fathers to their Children, untill a certain age, as in *France* untill they be set at liberty; Masters, to their little Scholars; and others of like command, seem according to the more common use, to have power to say, *Thou*, *Thee*, even plainly: for, what concerneth familiar friends, amongst them the custome doth comport in certain places, that they (*Thou*) one another more freely, in other places one is more reserved.

3 When a man doth the uttermost he can, and ought

ought, although it succeedeth not to thy wishes, take heed to blame him, for in it, he rather deserveth praise.

4 Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publique, or private; or indeed whether it be fit to remit it to another time: consider in what terms thou shouldst do it, especially when he who should be counselled, seemeth not to give hope of remedy to his past, or future faults: above all, in reproving any one shew no signe of choler, nor speak to him with too high an accent, but do it with all sweetnesse.

5 Being admonished of any whosoever, and in what time, and place soever, shew to take it in good part, thanking him who hath done thee such an office; but afterwards being not culpable, it seem to thee necessary to justify thy self, thou mayest do it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

6 Reproach not any mans imperfections, although they be naturall. Take not pleasure to make any body blush, either by thy deed or word

7 Neither mock nor scoffe in a thing of importance, nor be reproachfull, nor also break a iest, biting like a dog; but if thou deliverst any conceit which is ready, and not too much premeditated, and without offence to any body, thou

thou mayest do well; witty conceits and passages of the tongue, ought not be in base and misbecoming things, such as are those of jesters; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou, and let others laugh.

8 * Be sure thy conversation be in that point vertuous, wherein thou art desirous to retain another, lest thy Actions render thy advice unprofitable; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent than precept,

9 * In writing or speaking to any, deprive them not of their acquired Title, lest thou seem Censorious of their deserts.

10 * Thou oughtest not too suddenly to believe a flying Rumour of a friend, or any other, but let charity guide thy judgement, untill more certainty, for by this means thou securest his Reputation, and freest thy self of rashnesse.

11 * Use no reproachfull language against any man, nor Curse, nor revile, for impropriations and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou utterest them.

CHAP. IV.

Of Cloaths and Arraying the Body.

BE not too solicitous in setting thy bands, thy hair, or thy beard; carry not about thee any sweet smell, wear not thy hat too high on thy head, nor to close on thine eyes, not in the fashion of swaggerers, and jesters.

2 Untrusse not thy self, nor make thy self ready for the close stool in the presence of others; afterwards if thou be to touch any meat, first, wash thine hands, but if it may be, not in the sight of any whosoever.

3 It is a point of cleanliness, and of wholesomenesse, to wash ones hands and face as soon as one is up, and to comb ones head in time and season, yet not too curiously.

4 Wear not thy cloaths foul, unfowed, dusty, nor old; look that they be brushed commonly once a day; take heed where thou sittest, or kneelest, and whom thou approachest, for fear that there be dust or some uncleanness; carry not thy Cloak under thine arm like a Bragadoche; if thou layest by thy Cloak, or thy Gown, wrap it up, taking heed where thou puttest it.

5 For what concerneth Cloaths, accommodate thy self to the fashion of thy equals, civill and orderly men, according to the use of times, and

and places. Yet thy Cloaths ought to be rather more plain and grave, regard had to others, than richer and better.

6 * Ever be modest in thy apparell, rather seeking to accommodate Nature, than curious by Art to procure admiration: Cloaths may give thee ornament, but the judicious will never seek thy perfection on thy out-side, and I'm sure decency be thy onely aim, thou wilt be sure to shoulder off the censure of a phantastick.

7 * Admire not thy self in thy apparell for that will so far demonstrate thy defects, as thou art willing to seek perfection in the skill of a Taylor.

CHAP. V.

Of walking, be it alone or in Company.

RUn not in the streets, also go not too slowly, nor with thy mouth open. Move not too and fro in walking, go not like a ninnie nor hang thy hands downwards, shake not thine arms, kick not the earth with thy feet, throw not thy legs a-crosse here and there, and walking drail not thy feet after thee, trusse not up thy breeches at every hand-while, go not upon the top of thy toes, nor in a dancing fashion, nor in a stooping, nor in a capering, or in a tripping manner with thy heels.

2 Play not the peacock, looking every where about thee, whether thou beest well decked and trim, if thy shoes fit well, if thy stockings be fitly drawn up, and thy other cloaths handsom. and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy shoulders, nor under thy Gown; but put it in a place where others see it not, and from whence thou mayst take it out when thou needest. Beware although thou hadst scarcely made use thereof, to present it to others.

3 Eat not in the streets, principally in the Town, beest thou alone, nor in company; nor in the house out of season, and in the presence of strangers.

4 Laugh not, nor speak not, thou being alone; for it is not the part of a man. Walking alone, sing not in such manner that thou be overheard. Make not any signe of admiration, as if thou thoughtest of some great businesse; Also throw not in the streets stones nor sticks, or any other thing. Tread not purposely on the peble stones, and remove them not out of their places, for it is the act of a fool. Go not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5 Above all things, if thou esteemest of thy reputacion, associate thy self with men of good
quality.

quality; but if it cannot be, because thou knowest none, or for some other reason, it were better as one saith, to be alone, than ill accompanied.

6 If thou goest with one of thy rank, take not the upper hand, and amuse not on points of precedence, and having not the place which belongeth to thee, let it not trouble thee, but go on roundly. If in dignity he be more eminent, than thou art, give him the right hand, or the most worthy place, & beware thou go not before him.

7 Walking up and down an house with one only, if he be greater than thy self, at first give him the right hand, and stop thou not then, when he stayeth, be not the first to return, and turn not thy back to him, but thy self towards him. If he be a man of great quality, walk not at all by him cheek by jowl, but somewhat behind him; yet in such manner that he may easily speak to thee. If he be thy equall, carry thy self so that thou turn proportionably with him, and make him not alwayes the first: Likewise stop not too often at mid-way, if there be not great necessity, for that savoureth of superiority, and is accounted troublesome. He in the midst walking with equals, or as it were equals, ought to turn himself, now to the right, then to the left hand, & if so be that they be not equals, let him turn for the most part towards him who deserveth best. Finally, they who are on the side, ought alwayes to turn themselves towards him who is the mid'st, neither before him nor behind him.

8 * In thy walkings alone, expresse no passion in thy gesture, lest by that means thou shouldst turn thy breast into Chrissall, and let others read thy mind at a distance.

9 * Let thy conversation be without malice or envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governesse, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

10 * Never expresse any thing unbecoming, nor act against the Rules Morall before thy inferiours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm ill by authority.

11 * Be not immodest in urging thy friend to discover his secrets: lest an accidentall discovery of them work a breach in your amity.

CHAP. VI.

Of Discourse.

VTter not frivolous things amongst grave and learned men, nor any very difficult question or subject amongst the ignorant, nor things which are hard to be believed. Farce not thy language with Sentences, especially amongst thine equals, and much lesse amongst thy better:

Speak not of mischances, and dolefull things inopportunely, and to the company: In time of mirth, or at the Table, speak not of melancholick things, of wounds, of skulls of death; and if others speak in that kind, change the discourse if thou canst dexterously. Tell not thy dreams, if it be not to thy intimatest friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

2 A man well bred ought not to vaunt himself of his brave achievements, or rare qualities of wit, of vertue, or of the like; much lesse of his noblenesse, honour, riches, or his kindred, if he be not more then constrained; also he ought not to depresse himself too much without occasion.

3 It is to no purpose to break a jest there, where one taketh no pleasure in mirth; laugh not aloud and to the disfiguring of thy countenance, or without subject, onely by custome; deride not the misfortune of any one, although there seem to be some cause why.

4 Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoffe any body, especially if they be greater than thy self, although they give occasion.

5 Be not froward but friendly, and courteous, and the first to salute others; hear and answer, and be not pensive when it is a time to converse and discourse.

By no means detract from any other, nor speak of things which belong unto him; also be not too excessive in praising.

7 Go not thither where thou knowest not whether thou shalt be welcome. Give not thy advice, except one ask it of thee, be it not that thou art the best there, principally out of season, and where there is no hope of profiting; and being intreated to deliver what thou thinkest, be brief, and come quickly to the point.

8 If two contend themselves, take not the part of either; if thou beest not compelled: and take heed that thou be not obstinate in thine opinion; in things indifferent, be thou on the part of most of the company, who deliver thereon their opinions.

9 Reprehend not the imperfections of others, for it is the part of Fathers, Masters, and Superiours; thou mayest well shew notwithstanding, that they disaste thee: likewise mayst thou now and then safely give some good counsell in time and place.

10 Stay not to gaze on the marks or blemishes appearing on others, although they be naturall; principally if they be in the face; and ask not from whence they come; and that which thou well mayest speak in secret to thy friend, deliver not in the presence of others.

11 Speak not in an unknown language, or

in what thou knowest not well, be it not in case of necessity to be better understood, but use thine own naturall tongue, as men of quality of the Town speak it, not like the mean sort; especially take thou heed to utter words which favour of immodesty although in secret, or to move mirth. Use not homely and clownish words, when things sublime and serious are treated of.

12 Speak not before thou thinkest what thou wouldest deliver, and in the vulgar language; and make not a shew of nimble conceits and clinches; Pronounce not imperfectly nor hastily bring forth thy words; likewise utter not so slowly that thou trouble the hearers.

13 When another speaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eye here and there, nor busie thy self in ought else. If any drawl forth his words help him not therein, nor prompt him, be it not that he intreat thee so to do, or that it were in private, or that thou hadst great familiarity with him, likewise interrupt him not, nor answer him, untill he have brought his speech to a period.

14 Being in the mid'st of a discourse, attend not of what one treateth; since that it is draught of authority; but thou may'st well interrupt gently that he proceed, if thou perceive

that for thee he hold his peace. On the contrary, if any one come on a sudden whil'st thou talk'st, especially if he be a person of quality, it is seemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

15 Thou oughtest not to make a face or use any other action of undecency with thy mouth, eyes, or with thine hands, to expresse what thou wouldest deliver, neither ought'st thou to hold thy hand behind thy back, either clasped or accrosse, for that favoureth of ones preheminance, but place thine hands before thee, one over the other, somewhat under thy brest, or under thy girdle; when thou talkest be circumspect how thou carriest thy body, shake not thine head, nor move thine hands much, and hold thy feet still.

16 Whil'st thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not paper nor other thing, shake not thy head; deal not blows with thy elbows; stand not titter-tatter on one foot; put not one leg overthwart the other.

17 Point not with thy finger at him of whom thou speakest; approach not too nigh his person, much lesse his face to whom thou talkest.

18 If thou beest in company, speak not in secret with whomsoever, but refer it to another time, if so be, that thou hast no authority over them.

19 To

19 To treat wth men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

20 Take thou heed that thou make no comparisons, and if any body happen to be praised for some brave act, or vertue, praise not another for the same vertue in his presence, for every comparison is odious.

21 Be not apt to relate news, if thou knowest not that for the most part they be true. Discourfing of things which thou hast heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in secret, relate it not to another.

22 Be not tedious in thy speech, reading, discourse; principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

23 Be not curious to know the affairs of others, and approach not to that side where one speaketh in secret.

24 Undertake not that which thou canst not perform, but keep thy promise.

25 When thou dost a message, deliverest a relation or manifestation of a businesse, endeavour to do it without passion, and with discretion: although it be thou treatest with persons of mean rank or quality.

26 When those that are thy Tutors talk to any body or other, be thou aware to speak, to laugh, or to hearken to them.

27 Take

27 Take heed to mumble, or make a noise within thy teeth.

28 Assure not that which thou knowest not to be true.

29 Being with persons of more quality than thou art thy self, principally if they have power over thee, speak not untill thou art asked, and then stand upright, put off thine hat, and answer in few words, if so be they give thee not leave to sit or to put on thine hat.

30 In disputes which occur, especially in conversation, be not so desirous to win, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou ought'st to give way to the judgement of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

31 Although thou beest bitten, or injured by words, answer not; and endeavour not to defend thy self; but make shew to take them in jest, and that thou carest not for them; although others do move thee to defend thy self; for as the Proverb saith, *Each question doth not deserve an answer.*

32 Contradict not at every handwhile, that which others say, contending and saying, *It is not so, it is as I say*; but apply thy self therein to the opinion of others; principally when the things are of small consequence.

33 Being in company also even with them of thy condition, play not the Mountebank and prater, but speak with measure and in due time, having wherewithall to talk to the purpose of that which is handled, and with certainty of truth: For to speak or rehearse a thing, not knowing it, and afterwards to excuse ones self, in saying, *I do not remember it well, I, I know well, that I have read it;* that becommeth not.

34 If any one had begun to rehearse an History, say not, *I know it well*, and if he relate it not aright, and fully, shake not thine head, twinkle not thine eyes, and snigger not thereat; much lesse maist thou say, *It is not so, you deceive your self.*

35 Speak not very loud, as would the Crier of Proclamations: nor speak so low, that one cannot understand thee.

36 Let thy carriage be becoming a man moderately grave, settled and attentive to that which is spoken: to the end thou hast not occasion to say at every discourse; *What say you? How happened that? I understand you not*, and the like.

37 In discourses, walking, hold not back thy companion as it were by a bridle, staying him at every three words. Approach not so nigh unto him, that thou jostle him. Keep not thy self further from him than a span, or therabout.

38 Be not a year in the beginning of a Discourse, and in certain long excuses, or ceremonies, saying, Sir, excuse me, if I know not to deliver my self well, &c. yet to obey you, &c. and other like troublesome and sottish drawlings, and nice curiosities; but enter readily into the matter as much as may be, with moderate Boldnesse, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

39 He who hath an unready speech, let him not alwayes take upon him the Discourse, but let him endeavour to correct the default of his tongue by silence, and good attention.

40 Speak not evill of one absent, for it is unjust to detract from the worth of any, or besmear a good name by condemning, where the party is not present to clear himself, or undergo a rationall Conviction.

* 41 It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by so doing though thou should'st purchase admiration from their ignorance; yet it will procure derision from the wise, since by that means thy discourse will become common air, and they who hear thee, will be altogether unsatisfied in thy Conclusions.

CHAP.

CHAP. VII.

Of Carriage at the Table.

1 **B**Eing set at the Table, scratch not thy self, and take thou heed as much as thou canst, to spit, cough, and to blow thy nose; but if it be needfull, do it dexterously without much noise, turning thy face sideling.

2 Take not thy repast like a glutton.

3 Break not bread with thy hands, but cut it with a knife, if it be not very little, and very new, and that all the others did the same, or the Major part.

4 Cast not thy self upon the Table with thine arms stretched, even to the elbows. And lean not thy shoulders, or thine arms, on thy chair undecently.

5 Eat not with cheeks full, and with full mouth.

6 Sop not in Wine, if thou be'st not the Master of the house, or hast some indisposition or other.

7 Make not shew to take great delight in thy Meat or in thy Wine; but if he who feasterh thee, ask of thee, how thou likest it, thou mayst answer him with modesty and prudence; much lesse should'st thou find fault with the meat, or procure others or more.

8 Taking Salt beware that thy Knife be not

not greasy, when it ought to be wiped or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

9 Entertaining any one, it is decent to serve him at the Table, and present him with meats, yea, even those which are nigh him; but if one be invited by another, it is better to attend untill that the Master or other do carve him meat, than that he take it himself, were it not that the Master intreat him to take it freely, or that one were in house of a familiar friend. Also one ought scarce, offer ones self, as undesired to serve others out of ones house, where one might have little power, be it not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may carve to them who are near ones self.

10 Blow not upon thy meat, but if it be hot stay untill it be cold; broath may be cooled, turning it gently with a spoon, but it is not comely to sup ones broath at Table, it ought to be eaten with a spoon.

11 Smell not to thy meat, and if thou holdest thy nose to it, set it not afterwards before another.

12 Be-smear not any bread round about with thy fingers, but when thou wilt cut some bread, wipe them first if they be greasy; Therefore take heed as nigh as thou canst, of fouling thy

thy hands or of greazing thy fingers, and having a spoon or fork, make use of it, it becometh thee, according to the custome of the best bred.

13 If thou soakest thy bread or meat in the sauce, soak it not again, after that thou hast bitten it, dip therein at each time a reasonable morsell, which may be eaten at one mouthfull.

14 One ought not to cast under the Table, or on the ground, bones, parings, wine or such like things; notwithstanding if one be constrained to spit something which was hard to chew, or which causeth irksomnesse, then may one throw it dext'rously forth upon the ground, taking it decently with two fingers or with the left hand half shut, so that it be not a liquid thing, in such case one may more freely spit it on the ground, turning ones self if it be possible, somewhat aside, as hath been said here above.

15 Likewise it appeareth not a seemly thing, to spit forth the stones of Plums, Cherries, or such like on a dish, but one ought first to gather them neatly, as it hath been said, in the left hand, bearing it to ones mouth, and then lay them upon the brim of a trencher.

16 Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Country clowns

17 Cast not thine eyes upon the trenchers of others; and fix them not wishly upon the meat on the Table, and lift them not up whilst thou drinkest, or whilst thou puttest the meat in thy mouth.

18 Cut not too much bread at once, and make not too great shives, but of a small or middle size. Cut thy bread even, without framing a Tub thereof, take unto thee onely the crumb thereof, also flaw it not, solely taking the crust thereof; cut not morsells of bread upon thy trencher.

19 If thou hast bad teeth, in such manner that thou canst not eat a crust of bread, or bread burned, or too hard, it seemeth better to pare the piece thou cuttest, than the whole loaf.

20 It is mis-beseeming to stoop much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the morsell which is sauced to ones mouth, to the end that one foul not ones self, and afterwards to sit upright again.

21 One ought sometimes to look off the meat, yet without gazing to and fro, or wishly looking upon the guests, or them who wait, or on the meat which is before others.

22 In like manner it is undecent to soil the Table cloath; and that which is worse, to clean ones face or wipe away ones sweat with the napkin, or with the same clean ones nose, ones trencher, or the dish.

23 Present not to others that whereof thou hast first tasted, be it wine or other thing.

24 Wipe not thy hands on thy bread when they are foul, nor on the Table-cloath, but on the

the end of thy Napkin, and take heed thou dost not foul it all over, and so thou beest counted a sloven after dinner.

25 When thou eatest or drinkest, make not much noise with thy teeth, neither in supping, nor in grinding too hard, nor in any other manner.

26 Suck no bones, at least in such wise that one may hear it, take them not with two hands, but with one solely and properly. Gnaw them not, nor tear the flesh with thy teeth, as dogs do; but make use of thy knife, holding them with one hand, or rather with two fingers, as nigh as thou canst. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to speak better, it is the Counsell of the most wise, that it is not fit to handle bones, and much lesse to mouth them.

27 Make not use of a knife to break bones, plum-stones, or other hard thing; also break them not with thy teeth, or other thing, but let them alone.

28 Take not from the common dish, that which is before thy companion, but only that which is on thy side, and also no more than others; and if they be fruits, or such like, handle them not to take the best; yet if any one eat of thy dish take no heed what he doth.

29 Put not a bit in thy mouth, untill the former be swallow'd; let them be such that puff not up

up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsell to thy mouth, but make use of the customary way, that is the left.

30 Fill not thy glasse in such manner that the wine run over, and fall upon the Table-cloath.

31 Drink not with meat in thy mouth; Call not for drink then, speak not then; Fill not thy glasse to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the Table.

32 When thou drinkest gaze not here and there.

33 Drink not too leasurely, nor too hastily, nor as chawing the Wine, nor too often. Before and after that thou hast drunk wipe thy lips and breath not with too great a noise then, nor ever, for it is an uncivill thing.

34 Clense not thy teech with thy Table-cloath or Napkin, or with thy finger, fork, or knife: much worse would it be to do so wth thy nails; but use thy pick-tooth. It seemeth likewise uncomely to clean them at the Table, were it so that the others do not the same, and that it were the custome of the best bred.

35 Rince not thy mouth with wine, to spit it out before others, but when thou shalt be risen from the Table, usually wash thy hands with the others. For the mouth it seemeth unfit to wash it in mens presence; and therefore when water is given at the Table, one ought to wash onely ones hands.

36 It is a thing little praise worthy, and now a dayes almost out of use, to call upon the company to eat; principally too often, and with importunity, for it seemeth, that one bereaveth them of their liberty; much lesse shouldst thou drink to others every time thou drinkest; but if one drink to thee thou mayst refuse it civilly, rendring him thanks for his courtesie, and acknowledging that thou yieldest; or rather taste a little of the Wine, especially with men who are accustomed to it, and take a denyall in ill part.

13 When others have left eating, dispatch also, and hold not thy arms upon the Table, but rest thy hands onely on the edge thereof.

38 It is peculiar to the chiefeft of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

39 On the contrary part he ought to be solicitous to begin in time to provide all, and entertain the guests, and finish all with such dexterity that he may give time to the slowest to eat at their leasure, entertaining himself, if it be needfull, in slightful tasting meats, or when it is lawfull to Discourse at the Boord, intermingling some little Relation, untill the company might make an end.

40 Be not angry at the Table whatsoever happeneth, or if so be thou be vexed, make no shew thereof, especially there being strangers at the Table

Table; a chearfull Countenance makes one dish a Feast.

41 Set not thy self at the upper end, but if it be thy due, or that the Master of the house would have it so, contend not much for thy going thither, that thou trouble not all the Company.

42 If one read or talk at the Table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

43 * Let thy Speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety, provoking heaven to justice, and urging all men to suspect thy belief.

44 * In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no precept be neglected; for what at the first view may seem uselesse, upon thy second thoughts thou mayst find worth observing.

45 Since Wisdome is the perfection of understanding, let Prudence to practise be the end of all thy Science; for the knowledge of Precepts, teaching thee what is good, is not of sufficiency to entitle thee vertuous, no more than thy body in thy soules absence can expresse thee a man: Therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truly crown thee happy.

46 * Content not thy self with the bare knowledge of these Precepts : but when thou hast imprinted them in thy mind, expresse them in thy conversation; for Vertue consists in Action, not in contemplation.

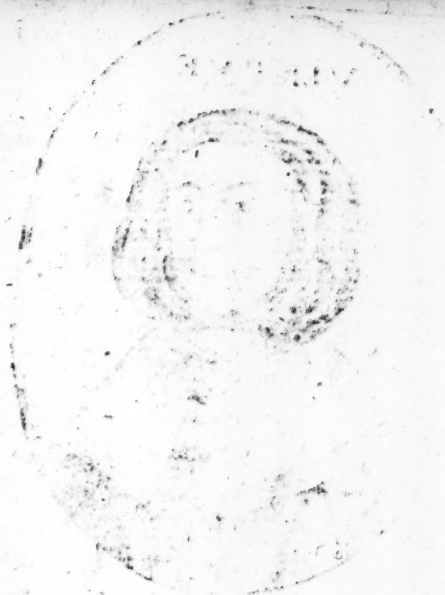
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VERTVE



VICE



T. Crayle sculp

New Additions
UNTO
YOUTHS BEHAVIOUR.

1650. Of some Letters.

As also,

A Discourse upon some Innovations of
Habits and Dressings; against
powdring of Hair, Naked-
Breasts, Black Spots,
and other unseemly
Customes.



London, Printed for W. Loe, and are to be
Sold at the signe of the Turkey-head in Fleet-
street near Ram-Alley 1653.

1861

1862

1863

1864

1865

1866

1867


1868

1869

1870

1871

1872



New Additions. 1650.

*A Letter from a Gentleman to a Scholar, unto whose
tuition he commits his Sonne.*

Worthy Sir,

MY long observation, and the same from
many others, of your vertuous deportment
in the world, and especially of that sound integrity
found in you, in that profession which you
spend your time in, hath easily overcome my
reason, and confirm'd my judgement, that you
are the fittest of all other, to whom I, as an
indulgent Father, commit the tuition of this my
little Sonne, of whose instructions in the
wayes of vertue, now in his tender years,
I am, as nature binds me, no lesse provident
of, than of his vyands, since I do certainly
know, that without the one, the other will
but foster a lump of rudenesse, producing
nothing but the sad effects of our originall
depravation. Education therefore the Nurse
of Youth, and life and honour of after-years,
I do hereby on his behalf earnestly sollicite,
from you, who I have oft observed, to give

D 4
life

life to your Precepts by your own good example; to particularize in any thing which tends to the Education of Youth, an enemy to your daily and prosperous performances; yet that love I bear to my Sonne, and my earnest care for the bettering of his better part, will plead my excuse, if I shall onely tell you, that to have his first age watered with the wholesome and sound doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter; To which end, I would have his tender soul daily pressed with the solid and constant principles of Christianity, which being well ingrafted, will serve as a Shield against all destructive temptations, and by Gods assistance make him a Conquerour over all those sollicitous affections which proceed from nature depraved. In the Morall Vertues, I do desire he may be instructed, in that his thoughts may be vertuously inclined to act what's congruous to right Reason in every relation which it shall please God to fix him in. All which, the towardlinesse of his nature, I hope will facilitate, especially meeting with that aptnesse of Doctrine, which your industry doth daily infuse; to which I seriously desire a blessing from God, and so rest,

Your very loving Friend,

A. B.

His

*His Answer.**Sir,*

I Received yours together with your little Son, and do very much blisse God that I find so pregnant and ample care for his good education, heartily wishing it may be a president to many others who seem so far from desiring it, that they think neither God nor Nature doth tie them to further regard of their Children, then to afford them food and Raiment; but how far that care falls short of what is required from Parents, I appeal to the sad effects thereof, prophanenesse towards God and his Religion, and the daily breach of all Laws of civill society; to obstruct all which as far as in me lies, I have alwayes thought it my duty, and such a charge, that If I should fail in the performance, I cannot with any religious or reasonable thought expect other than an heavy plague from that divine hand, which in Justice cannot suffer so great an offence to lie unpunished. Let others of my profession think as legally of their charge, as they please, imagining that their gain ought chiefly to be considered, and their own ease preferred before that efficacious sedulity and vigilancy which is required; yet their lazie example shall (I trust in God) never sway me otherwise, than with all care possible to avoid it. And truly I conceive my conscience will remain the clearer, and much labour

labour in Repentance for so great and fearful omission will be saved; the content which my soul doth receive from the contemplation of my performances in the duty of my profession, is, if nothing else should be offered, sufficient satisfaction. Your desire, Sir, of your Son's early teaching to fear God, I shall with all possible diligence promote, and with my utmost endeavours season his youth with the Precepts of Vertues Morall, to the end his life may be happily comfortable to himself, and opportunely prove good example for others to move by: wherein Sir, you shall not fail to find me faithfull, who am,

Your Servant in what I may,
A. B.

*A Letter from a young Scholar to his Sister,
intimating his good successe in election
of a Master.*

Dear Sister,

MY Fathers care in placing me with such a Master, doth much rejoyce me; especially in that he is a very godly man, and doth daily instruct us how to fear God, I pray you tell my Father and Mother, that I am very well used both for my Learning and Dyer, and return them many thanks for their great charge, which I know I do stand them in for my Learning

and being abroad, My Master is very carefull of us all, that we use not ill company, of some untaught boyes here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it; in the mean time I rest,

Your very loving Brother
S.H.

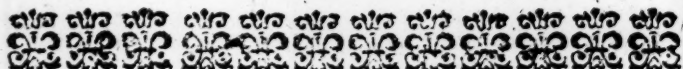
Her Answer.

Loving Brother,

I Received your Letter, and did acquaint my Father and Mother with what was contained in it, and they seemed much to rejoyce at their good hap, in placing you with such a carefull Master. I hope you do not lose time, but imploy it both to my Fathers comfort, and your own good. Learning will be no burthen and if all things else fail you, it may serve in stead of them, and maintain you like a man; Therefore I hope you will minde your Master to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall go to the University. My Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cousins remember them to you, and desire to hear from you: So I rest,

Your loving Sister,
H.H.

The



*The Cope of a Letter to a Friend, touching his
powdred head of hair.*

Sweet Cozen,

Since thy late coming from the University
to an Innes of Court, I have observ'd thou
hast very suddenly leapt out of the modest garb
of the College, into the far side of the Mode
of the Ladies servants of the *New-Exchange*.
Truly for a handsome, neat, fashionable Suit
of cloaths, agreeable to thy rank, I shall
rather commend then blame thee. Some-thing
there is allowable that way, especially for a
young man, *vivere more loci*, so as an eye be
had to that deceitfull piece, called the Heart,
that it flie not out too far in point of affe-
ctation. But one thing I did observe when
I first met thee, at my last being in *London*,
that I must needs tell thee a piece of my mind
in, as a Friend, in a few sudden lines: That
witty noddle of thine, was put into such
a pure modified Trim the Dislocations
of every hair so exactly set, the whole Bush
so curlously candied, and thy Naturall Jet,
so exalted into a perfect Argent, that I had
much a doe to own thine honest Face. Sweet
Cozen, thou art even become a very bon-

ny

ny fellow me thinks; but if I had met thee on the sudden in this dresse, at my Rurall habitation, I should have been jealous thou hadst been tampering with my Wives Maid in the Bakehouse, and the peevisish Girl had bestowed a badge of her office upon thee. He give thee no advice as a Divine now, for fear thou art grown Sermon proof with satiety in London. But seriously though I have little skill in Physick, yet let me tell thee what my plain Countrey fancy apprehends: 'Tis a great benefit of Nature to have the liberty of free transpiration, whereby through the curious emunctories of the pores, she doth constantly emit and disburthen her self of superfluous Evaporations, which otherwise I am ready to think, those Sewers being blockt and choakt up with that sweet artificiall dust, conglomerated into dirt by the furious acting of thy fiery Brain may in time dissolve into distillations, and (if not obfuscate thine Invention, when thou hast a disposition to court thy Mistress with some rare piece of Poesie) find a passage to thy Lungs and Cacexicate thy pretty Corpusculum, if not in time make way for a Consumption, which I am very tender of concerning thee. And besides by the oppilation of those invisable persorations, through which Nature is wont to wyer-draw spare humors into a fine spun excreccency for a supplemental handsome Ornament;

I donbt the old stock too by vicinity will after a while grow putrid, and fall away, and then thou wilt either look like one of my pill'd Ewes, or else must put on a beastly thing, what call you it? a Periwigge, and make thy friends put a worse Interpretation upon the matter than there may be cause. Indeed one advantage I think thou maist happily have by this Artifice, if thy Purse serve thee not to be in constant see with a Hackney Coachman, and thou be fain to foot it oft this Summer Season, though thou shouldst maintain the stately Courtlike straddle for fear of putting thy Boot-hose-tops out of the set posture (for I hope thou wilt never have any forraign reason for it) yet thou wilt now and then put thy self into a Sweat, and then be forced to apply thy self to the learned Doctor in the chequer'd Apron, for a Recruit of a little new dregging, and so I am confident thy head will in a short time grow so well stockt in six footed cattle, that thou needst not be to seek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate sordid slovenliness, but as a plain meaning friend, I should think it cleanly enough, and more wholesome, and better exercise to make use of a good honest course Linnen Rubber, every Morning for thy Head. But I leave thee to better judgement, I must abroad into the Fields amongst

amongst my Plough folks and workmen, and I am afraid thou wilt think, I might have been better busied there all this while, and truly so do I think too, but my Pen was got into a wood ere I was aware, and could not find the way out; excuse it for once; it may be, if you think well on't, thou hast spent a few minutes as idly, as either I in writing, or thou in reading this scribble, Sweet Cozen I am

From my House.

*Thine affectionate Cozen
to serve thee.*

at H. Apr. 29.

1650.



A Discourse upon some Innovations of Habits and Dressings.

1. **T**Is ill disclaiming against publique evils, Popular Discourses, besides, that usually they bear more of bruit than fruit, and (as Seneca once said) serve rather for ostentation of wit, than improvement of life: It may be likewise observed, that obstinate Maladies, never make for the honour of the Physician, and he that gives good counsell in vain, besides the losse of his labour in some sense loseth of his credit, and receiveth a scorn. With how
little

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little successe, Divines and Morallists (the proper Physicians of sick souls) have hitherto attended the cure of diseased minds, appeareth by the daily growth of vice, and the numerous accession of new Enormities.

2 Out of which great heap (amidst all these disadvantages) we have thought fit to gather up one handfull ; for an instance, Who seeth not how much sober advice, and grave remonstrance hath been fruitlessly spent upon the cure of that English itch of running after fashions ; a vanity so peculiar unto us, that we are become the scorn of the severall Nations, whence we borrow them. An outlandish Painter thought he had quit himself upon us with a handsome piece of drollery when having abstracted the habit of divers Nations into one Table, and represented a man of each Country in his Native Apparell, he painted an English man with a pair of Shears in his hand, as being yet so free of a fashion. I leave it to men of more learning, and leisure, to find the original cause of this giddy humour, whether it be from the changeable complexion of the climate, or the peculiar influence of some phantasticall Planet. And truly since that *Jovius*, and some others have been bold to go up into Heaven, and there arrest the Stars with the guilt of new Heresies by and every ordinary Astronomer accuseth them with the daily quarells of Christendome, one might think it as lawfull to charge them

this influence also, since all of them are but humour, and phantasie though (to say truth) one may be much more dangerous then another. Or be it that this Island having been called another World, and a Type, or as it were, the Counts to that great Chapter of the Universe; the ambitious Islander pretends a right, and a claim to all customs in the world elsewhere. But not to waste time in calculating the Nativity of new Fashions, we may resolve it, that the mind of man, even as his body is liable to the constant invasion of new diseases. Our modern Physicians (without question) have discovered such maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this age hath broken out with such symptoms of phantasticality, as elder times would have blushed at, but in the vicissitude of Vanity, you shall observe this method, that though each take its own turn in its own time, yet never any bad custome went out, but to give way to a worse. Pride cannot be proud enough, till it be grown prodigious. With what a studious care our young *Monsieur Alt mode* hath stretched and tired every Mechanisme to become a tripartite Monster; look upon his powdered head, you will think him a Meale-man, by his Codpiece a Satyr, or some wild type of his Ancestor *Adam*, lately thrust out of Paradise, and by his feet a Gyant, whom no shoe can fit, but such as is made upon the Last of *Her-*

cules: Certainly in this designe he hath out-thriven his own hopes, and is become the subject of a double wonder, and is equally thought differently ballanced, both in the admiration of fools, and scorn of wisemen.

3 But we shall not land our discourse this shore, but as coasting by with this short reflection, passe on in our Amazonian voyage, upon a discovery of some late exorbitances in the other Sex. It must not be denyed, but that the indulgence of Nature hath left a greater liberty to women, then unto men in point of curiosity in Apparell. A priviledge which men ought not to envy them, because what ever imbellishment a Woman bestows on her own beauty, is to be adjudged but her duty, and an effect of the subordinate complacency which she oweth to the Male, whose servant she is by creation. And yet nature hath limited this priviledge of women with strict Lawes, and those not to be transgressed without an high offence against it self; and to offend Nature is one of the highest offences, for to offend her, is to offend her highest P^{ro} author, that is God himself. Now the dis^{ti} state of this naturall Law is that no woman use any habit or form of attire, but such as contri^{bu} buteth to her truest beauty, and the beauty of that beauty is their Modesty; for since original^{the} sin subjected them to the necessity of Apparell say they must ever remember to wear it as an orn^{le} ment of decency, not of vanity: But if by the refi

rule one should examine that upstart impudence of naked Breasts, with that other apish trick of patch'd faces, it would put men of sober thoughts to great amazement, when they shall find a new born Law of Custome to have defaced the reverend old Law of Nature, I would ask whether these baring of the breasts and shoulders, are the loop-holes for chastity to look out at, or rather are they not the sally ports of *Venus*? and the amorous darting places, from whence *Cupid* at advantage discharges his Artillery? Certainly one may believe that *Venus* in her life time (before she put on such robes of immortality as succeeding Poets have since cloathed her with, would scarce have admitted *Mars* in Publick to so open an interview. I know their excuse is at hand, 'tis the Fashion, and Fashion is a Custome, and Custome is a Law, or a nature, or both. But admit it a Custome, and a Fashion, yet it is so far from civill, that the civil Heathen would from all Ages downward have abhorred it, even to jealousy; The Persian and the Turkish women hardly daring to let the Sun peep upon their faces: and to those our Ladies, whom Custome hath inured to such a posture and degree of nakednesse, to think it no apparition of dishonour, to say the least, if it be not an affront to vertue, I dare say, 'tis a strange dissembling of it; and at the least it is an innovation, and a meer piece of refined Barbarisme, as if it were done in a de-

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signe to facilitate an accommodation with those American Ladies in the Court of King Atabalipa or, Pocaluncus, and having once landed there, it may hazard them upon a shrewd prospect of heretic, and by degrees, and insensible insinuations hint them upon the dangerous approaches of brutish Adulteries: so naturall it is for Error to beget Error, and transmit it self from bad to worse, and of Phantasi all, to become dogmaticall: as we see Evills ripen with time, in time scabs grow botches, and Snakes become Serpents.

4 Now for that other new trick of pouncing the face with an atome imagery of patches: It hath so much of Monster and prodigy in it, that it is a hard matter to resolve it into its originall principles, or describe it in its first rise: Whether it be, that in these warlike times, *Venus* in a frolike of kindnesse, or an amorous sympathy with those late Masculine sufferers, is pleased to put on her servant *Mars* his skars; or rather did it arise from our neighbour Kingdom of *France*? and if from thence (though *France* be scant sticall enough) yet in this we may excuse that Nation, as having taken up the Fashion rather for necessity then novelty, inasmuch as those French pimples have need of a French Plaister. And we know that hutes and apparell were first made for need, and after for ornament, and who can tax their witty Pride which could so cunningly turn botches into Beauty, and make ugliness

ness handsome. Others, perhaps, will drive it farther off, and tatter it upon the Indies, and so make it another piece of refined Barbarisme. The copy whereof (taken from that Pagan usage of printing the volume of their bodies all over with Apes and Monkies) our Ladies here have abstracted to a finer Character, and abridged it into the Title Page of the face: Herein being much be-friended by the ingenious Artizan, whose skilfull hand (far exceeding him that first contrived the Decalogue and *Pater noster* within compass of a penny) is able to view wonder it self: He will passe you a camell, through the eye of a Spanish Needle, without a Miracle, and tattle a Coach and Horses into the dimension of two Fleas; by this means the *Exchange*, (that artinall of choice vanities) is furnished with a daily supply, and variety of beauty: spots; cut out in diminutive Moons, and Suns, and Stars, Castles, Trees, Towns, Birds, Beasts, fish, and all other living creatures, wherewith beauty is turned into a Landskip, and ambitious pride hath in a manner abstracted *Noahs Ark*, yea the Creation it self into a Ladies check, that the concurrence of so many rare perfections, one might say there wanted nothing, except it be that, which *Tacitus* said, was wanting to the accomplishments of *Nero's* Mistressse *Peppaea Sabina*: *cui erant omnia præter nam mentem.* But from what Countreys, or for what causes soever women have assumed this

this wild custome of spotting their faces, and baring their skins, though I dare not in the down right words of that learned K. *James* affirm, that who ever used it, either was or would be——Yet in the language of another mighty Emperour, even *Julius Caesar* himself, I shall not fear to pronounce, that a chaste woman ought to avoid, not onely fault, but the suspition too: and why should a *Lucrece* or a *Penelope* appear in the dresse of a *Cleopatra*, or a *Messalina*; and we know who hath bidden us abstain from appearance of evill. But if no personall resentment of honour can perswade them to self reforming; in the next place (with submission) I should think it worth the care of those in power to mortifie such an upstart humour by a Law. In all ages, and all places it hath been the wisdom of States to suppress Innovations, whereof the Turks and Persians are to this day exceedingly jealous; and therefore will endure no change of manners, or habits; and *Plato* of old was so strict that he would not admit so much as a new tune, or a Jigge to be sung in his Common wealth, lest it should stir up new humours in the people, to the disturbance of the Laws, and unsetling the Government: But absolutely forbids young people to change their fashions at pleasure, and no lesse commendable was the care of the old *Romanes*, in appointing their *Censores morum*, whose Office it was to punish & restrain all excesses and exorbitancies in Fashions, Habits,

Habits, and Behaviours. The disusage whereof perhaps, is no small incouragement to the Luxury and looseness of these times. And how well it were to revive such a Magistrate in good earnest, we may remember how good use the late Lord Chief Justice Cook made of it, though but in a jest: In a time when most of our English Gallantry of both sexes, was so far infected with the Jaundies of yellow starch'd bands and cuffs, he found out a quaint invention, to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his office in that Equipage. And for these latter phantasticalities (sith the weakness of this discourse cannot hope to master them) we shall so far cooperate with his Lordships note, as to bequeath them to the same fate: It being but just, that what began with Vanity, should end with Infamy.

FINIS.

anation of some hard words in this Book.

A

Arrogancy, *Pride of heart*
 Attributes, *Properties belong-
 ing to one.*
 Accomplished, *Pleased.*
 Achievements, *Things gained by
 valour.*
 Affectation, *Love or good will.*

C.

Connive, *To wink at, or bear with
 asurdities.*
 Candidly, *Meekly.*
 Constitute, *ordain or appoint.*
 Comport, *To compose the gesture.*
 Culpable, *Blamable.*
 Clinches, *Conceits.*
 Congruous, *Agreeable.*

D.

Deportment, *The behaviour.*
 Deprivation, *A loss of any thing.*
 Doctrine, *Sound matter delivered
 by preaching or otherwise.*
 Depraved, *Corrupted.*
 Dislocation, *A displacing.*

E

Explication, *An unfolding.*
 Epilogue, *The Conclusion of an E-
 pistle or Interlude, &c.*

F.

Future, *Things to come.*
 Farce, *To fluffe.*
 Felicitate, *to make happy.*
 Facilitate, *to make easie.*

H.

Hesperides, *Certain Nymphs.*

I

Improperations, *Reproaches.*

Imprecations, *Cursings.*

M.

Misprice, *Undervaluing.*
 Merit, *Desert.*
 Morality, *Civility, or good beha-
 viour.*
 Magnificence, *Greatnesse.*
 Manners, *Of o. b. long to good
 manners.*

N.

Ninnic, *A fool.*

O.

Obstruct, *To hinder.*

P.

Precaution, *A forewarning.*
 Participation, *A partaking of.*
 Preface, *To foretell.*

R

Rigid, *Hard, Stubborn.*
 Recognizance, *An acknowledge-
 ment by Bond, &c.*
 Remit, *To forgive.*
 Ratification, *A confirmation.*

S.

Solecism, *A false manner of spe-
 king contrary to Grammar.*
 Sin Derogating, *from the truth*
 Sympathise, *Mutually to embrace
 each other.*

Solicitous, *Carefull.*

T.

Tinctures, *Spots or stains in Dyin*

V.

Version, *A turning.*
 Verfed, *very perfect in.*

FINIS.

cha-

good

dg-

be.

at

ir